Millennial STAR April 1964

Pelmaks Ltd

Planners and Fitters of carpets and curtains for the LDS Church

452 FULHAM ROAD, LONDON SW6

Telephone: FULHAM 4215-6

CROSSLEY YORK

CARPETING USED THROUGHOUT THE CHAPELS

Millennial STAR APRIL 1964

VOLUME 126 NUMBER 4

FAMILY PRAYER

FAMILY unity is all important to harmony in the home. Nothing will promote this unity more than family prayer.

Likewise nothing will advance and teach faith in the lives of little children more than family prayer.

Unity in the home, and faith in the hearts of members of the family, are the elements of success in every good home.

It is earnestly recommended by the First Presidency of the Church that every Latter-day Saint family observe family prayer night and morning every day.

Not only is it urged upon the Saints by the presiding brethren, it is a doctrine taught by the Saviour Himself. Said He to the Nephites:

"Behold, verily I say unto you, ye must watch and pray always lest ye enter into temptation, for Satan desireth to have you that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name, and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"PRAY IN YOUR FAMILIES unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18 : 18)

If we truly believe in Him, will we keep this commandment ?

CONTENTS

SPECIAL FEATURES

The Word of God, by President David O. McKay 118
by Joseph Fielding Smith 120
by Wm. J. Critchlow, Jr. 122
by G. John 126

FEATURES

Home Teaching, by Joseph Lundstrom 134
Aaronic Priesthood, by David G. Thomas 135
Relief Society, by Sister Mildred Evring 136
Sunday School, by Alexander Schreiner 137
The Wonderful World of MIA, by Lowell L. Bennion 138
The Primary Page, by Sister Eileen Dunyon 140
Bible Stories for Children, by Sister Petersen 141
About Music, by Sister Emma Marr Petersen 142
News from the Stakes and Missions 143

ARTICLES

Conference Preview, by Elder Thomas S. Monson 128
350-year-old Oak Tree of Friendship 132
'For the People had a mind to Work', by President Marion D. Hanks I.B.C.

FRONT COVER : Elder Thomas S. Monson, of the Council of the Twelve.

THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates : £1 per year (foreign $3), 2s. per copy. The Star is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to : 288 London Road, Mitcham, Surrey, England. Printed by F. J. Lamb (Printers) Ltd., 130-132 New Kings Road, London, S.W.6.

THOUGHTS FOR YOUR TALKS

LOVE

"We cannot love our Father in Heaven without loving our fellow men and loving our neighbours." — Elder Eldred G. Smith, Patriarch to the Church.

OBEDIENCE

"Complete obedience and faithfulness obtain full fellowship in the household of faith."—Elder Delbert L. Stapley, Council of the Twelve.

HUMILITY

"Jesus chose humble men to represent Him before the world, the same calibre of men has been chosen in this dispensation. Humility is a Godly virtue."—Elder Alma Sonne, Assistant to the Council of the Twelve.

BOOK OF MORMON

"No person can read the Book of Mormon *in the way Moroni directed without getting in his heart the absolute certain sure knowledge that Jesus Christ is the son of God." — Elder Bruce R. McConkie, First Council of the Seventy.*

LORD'S DESIRE

"It is the desire of the Lord to lift us up, to be prepared one day to live again with Him. It is Satan's desire to reduce us to his level, to live with him in his kingdom."— Bishop Carl W. Buehner.

From the Pen of the

Five pointers t

BY PRESIDENT DAVID O. McKAY

MANY years ago, a learned man was asked to give proof of the authenticity of specific incidents in biblical literature, and this profound thinker said in substance: Authenticity or reality of an event or claim may be determined by applying to it "five distinctive marks."

First, the event or incident should be of such a nature as would appeal to the physical senses. By that, he means, it must be something which might be discerned by the eye, the ear, the nose, taste, and touch.

Second, there should be witnesses to the claim or alleged fact.

Third, the witnesses should be reputable. That is, they must be honorable, trustworthy witnesses—men and women whose testimonies may be relied upon.

Fourth, there should be monuments or memorials.

Fifth, those monuments or memorials should date back to or near the event itself.

Now those marks are pretty good tests of the authenticity of any event. If it be something which one can see or hear or feel, that in itself is convincing. In the absence of that personal experience, if others testify that they saw it or did hear it their testimony would at least justify investigation, particularly if those who thus testify are reputable. Monuments and memorials would be confirmatory evidence.

o the Word of God

It is because of reputable witnesses and memorials that many have accepted the reality of Jesus of Nazareth. Men saw him, talked to him, and what he did appealed to their physical senses. Peter, James, and John, and other apostles had personal contact with him and so testified. Luke probably did not, but these other men did, and they testified of his existence and of his teachings. Luke believed their testimonies. Mark, when but a "teenage" boy undoubtedly saw the Saviour, and later devoted his life to preaching the gospel.

There you have your testimony of witnesses, and notwithstanding the many attempts to discredit it, the fact remains that by the testimony of witnesses, ancient and modern, the reality of the Christ and the genuineness of his teachings have been definitely established. Besides these testimonies, we have Sunday which is a memorial to the resurrection of Christ. What other reason could there have been to change the Sabbath from the seventh to the first day of the week ? Saturday was the Sabbath when the Saviour walked the earth. Sunday became a memorial to the resurrection of Christ.

Now let us apply those five marks with a view of establishing the authenticity of the *Book of Mormon.*

First, the plates were of physical substance. They could be seen and handled. Thus they appealed to the sight, to the feeling. The claim that they existed, that they were found in a certain place and delivered to Joseph Smith, could all be verified by physical senses.

Second, there were witnesses to that fact and those witnesses lifted, felt the tangible plates. Hear their testimony as follows:

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record (this is a physical sense), which is a record of the people of Nephi and also of the Lamanites their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvellous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things. . . .

The third mark is the reliability of these witnesses. Did they tell the truth, or was there some collusion or deception ? Let us consider briefly the character of each of these men.

Oliver Cowdery was a young schoolteacher. He signed his name to his testimony under oath, for God commanded him to do it. That is more sacred than putting your hand on your Bible and swearing to tell the truth. In the course of events, Oliver Cowdery did not sustain the Prophet in certain Church procedures and fell out of harmony with his leader, the details of which we cannot take time to consider at this time. He was excommunicated from the Church. Had there been collusion, then would have been the time to confess and proclaim it, and by so doing, expose any chincanery or fraud. This he did not do.

Following his excommunication Oliver Cowdery practiced law. During the ten years he was away from the Church he maintained that his testimony was true. For example, on one occasion an opposing lawyer accused him of having signed his name to a document stating that an angel appeared to him and showed him the plates from which the *Book of Mormon* was translated. Oliver Cowdery replied:

May it please your honour and gentlemen of the jury, this I say, I saw the angel and heard his voice—how can I deny it ? It happened in the day-

time when the sun was shining bright in the firmament; not in the night when I was asleep. That glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with—the sun insignificant in comparison—and this personage told us if we denied that testimony there is no forgiveness in this life nor in the world to come. Now how can I deny it—I dare not; I will not!

To the end of his earthly life, Oliver Cowdery was true to the testimony of the visit of the angel, to his having seen the plates from which the *Book of Mormon* was translated.

David Whitmer, too, was excommunicated because he was out of harmoney. There is one encyclopædia which falsely states that he did. There is ample evidence that he maintained the truth to the last. I am going to give you the evidence of one whom I knew personally—Elder James H. Moyle, father of Henry D. Moyle.

Several months before Elder Moyle's death, Sister McKay and I were guests at a party given by Brother Henry D. Moyle, whose father, during the evening, addressed the company and gave us directly his experience with David Whitmer. The following, in substance, is the testimony we heard Elder Moyle give on that occasion:

From my boyhood I had read the Book of Mormon, *and during my study of the same, found it nothing but that which is virtuous, pure and ennobling—a great and wonderful history of a prehistoric people who lived on this continent in former ages. I was always interested in utilising such opportunities as were given me to demonstrate its divinity, to know whether or not I might be deceived, and whether my parents, grandparents and friends were likewise deceived. Therefore, on my way home from school in 1885, I took advantage of the opportunity to visit David Whitmer, another of the Three Witnesses, then an old grey-haired man, bowed in years and expecting almost any time the summons to call him thence to his eternal reward.*

As I left the train in the little village of Richmond, Missouri, I inquired of those whom I met: What kind of man is David Whitmer? From all I received the same response, that he was a good citizen, an honest man, and that he was highly respected in the community. I went to his humble home, for it was a humble home, and I told him of my origin, my belief, and as a young man starting out in life I wanted to know from him, older than my grandfather, what he knew about the Book of Mormon, *and what about the testimony he had published to the world concerning it.*

He told me in all the solemnity of his advanced years, that the testimony he had given to the world, and which was published in the Book of Mormon, *was true, every word of it, and that he had never deviated or departed in any particular from that testimony, and that nothing in the world could separate him from the sacred message that was delivered to him.*

I still wondered if it was not possible that he could have been deceived. I wondered if there was not something in the psychological operation which some offer as the cause of these miraculous declarations, and by which he could have been deceived—although there were three witnesses present besides the Prophet Joseph Smith, who saw and heard the same mighty and solemn truths; so I induced him to relate to me, under such cross-examination as I was able to interpose, every detail of what took place.

He described minutely the spot in the woods, the large log that separated him from the angel, and that he saw the plates from which the Book of Mormon *was translated, that he handled them, and that he did hear the voice of God declare that the plates were correctly translated. I asked him if there was any possibility for him to have been deceived, and that it was all a mistake, but he said: "No." I asked him, then, why he left the Church. He said he had not, but the Church had left him.*

He said that his faith in the fundamental principles of the gospel, which had been revealed prior to the year 1835, had never been changed; that he was still devoted to them and believed in them just as much as he ever did, and was trying to live those principles and exemplify them in his

Continued on page 125

I HAVE received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the *Book of Mormon*, who had made the statement that there have been one or two or more thousand changes in the *Book of Mormon* since the first edition was published. Well, of course, there is no truth in that statement.

It is true that when the *Book of Mormon* was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical—conditions that arise in almost any book that is being published—but there was not one thing in the *Book of Mormon* or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made, were made by the Prophet Joseph Smith. But there was no change of doctrine.

Now, these sons of Belial who circulate these reports evidently know better.

I started to read the *Book of Mormon* before I was old enough to be a

THE WORD OF GOD : 2

Only by reading can you know the truth

BY PRESIDENT JOSEPH FIELDING SMITH
OF THE COUNCIL OF THE TWELVE

deacon, and I have been reading it ever since, and I know that it is true. Every member of the Church ought to know that it is true, and we ought to be prepared with an answer to all of these critics who condemn it. They are laying themselves open to punishment when they come to the judgment, and the Lord has said that such characters would arise. Moroni wrote about them, and the Lord answered him in regard to the critics that "fools mock, but they shall mourn." (Ether 12:26.)

It seems to me that any member of this Church would never be satisfied until he or she had read the *Book of Mormon* time and time again, and thoroughly considered it so that he or she could bear witness that it is in very deed a record with the inspiration of the Almighty upon it, and that its history is true.

I can testify of that, for I know the *Book of Mormon* is true.

No member of this Church can stand approved in the presence of God who has not seriously and carefully read the *Book of Mormon,* and I think I could add to that also the *Doctrine and Covenants.*

It seems to me that a member of this Church would not be able to rest in peace and comfort and have a clear conscience without having knowledge by study and by faith of the standard works of the Church. These records are priceless. The world mocks at them, but through their teachings we are permitted to come nearer unto God, get a better understanding of our Heavenly Father and His Son Jesus Christ, become closer acquainted with them and to know more in regard to the wonderful plan of salvation which they have given unto us and unto the world if it will receive the plan that will exalt us in the kingdom of God to become his sons and his daughters, receiving the fullness of that kingdom.

In closing this record, Moroni wrote these words: *"And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yet, even as one speaking out of the dust?*

"I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing." (Moroni 10:27-30.)

That is the counsel of Moroni as he closed his record, not only to the members of the Church, but to every soul unto whom this record comes. I want to bear testimony to you that I know that the *Book of Mormon* is true; that Joseph Smith received it from the hand of God through an angel that was sent to reveal it, the same angel who, while living in this world, finished the record and sealed it up to come forth in this Dispensation of the Fullness of Times.

I would like to call your attention to one thing in the *Book of Mormon.* The Lord has promised us greater knowledge, greater understanding than we find in the *Book of Mormon,* when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord

revealed to him the history of this world from the beginning of it to the end. We do not have it.

There are one or two passages of scripture in the *Book of Mormon* in relation to that matter.

"And he" (that is, Christ) "did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; . . ." (3 Nephi 26:3.)

All of this was written and given to the Nephites. We do not have that record, and the Lord said this—which is concerning us particularly—and Mormon wrote it:

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them unto their condemnation." (Ibid., 26:8-10.)

I say that when the brother of Jared went on the mount, the Lord revealed the history of this earth to him from the beginning to the end thereof, but we do not have it. But when the Nephites became righteous, after the visit of the Son of God, the Lord revealed the record to them, and then when they began to fall away, he took the record away again and hid it up. Here is what the Lord says about it.

"And after Christ truly had showed himself unto his people, he commanded that they should be made manifest." (That is, the full record.)

"And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected to gospel of Christ; therefore I am commanded that I should hide them up again in the earth." (Ether 4:2-3.)

The Lord has promised that we can have that hidden record when we are prepared to receive it. *"For the Lord* said unto me: *They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.*

"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." (Ibid., 4:6-7.)

Now the Lord has placed us on probation as members of the Church. He has given us the *Book of Mormon,* which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.

Brethren, teach the men who hold the priesthood in their quorums. Teach the members of the Church in their meetings, and also when you visit them in their homes as home teachers.

We have false teachers among us. We have apostates among us who are endeavouring to tear down and destroy the kingdom of God, and they are disturbing a great many members of the Church. Why? Because they haven't the faith nor the background in knowledge to resist these false teachers and their false doctrines.

Let me plead with the membership of this Church for humility, for faith, for more prayer, more study, more love in their hearts for God their Eternal Father and His Son Jesus Christ.

Book of Morm

divine key to k

BY ELDER WM. J. CRITCHLOW, JR.
AN ASSISTANT TO THE
COUNCIL OF THE TWELVE

ABOUT one hundred and forty years ago, an early American historian directed a youth, Joseph Smith, to a hidden deposit of golden plates upon which was engraved a history of the early inhabitants of the Americas. The engravings, subsequently translated by Joseph Smith by the gift and power of God, comprise the *Book of Mormon.* The historian was Moroni—a resurrected prophet.

In an interview with a prospective young missionary, I quite routinely asked:

"Do you believe Joseph Smith was a prophet of God?"

"Sir", he said, "I know Joseph Smith was a prophet of God".

"What is your feeling about the *Book of Mormon*?"

"I know the *Book of Mormon* is true", he repleid.

His quick emphatic reply prompted me to say, "How can you be so positive about it?"

His response again was emphatic. impressive, and brief. Three short words conveyed it: *"I've read it".*

There are undoubtedly many of you members of the Church listening to me at this moment who could similarly testify to the truthfulness of the *Book of Mormon* because *you've read it.*

One scholarly man told me that he could not bring himself to read the *Book of Mormon* because of the fantastic story concerning its origin.

on — a nowledge

"Let me see those golden plates—seeing is believing—" he said.

"Perhaps". I admitted, hastening to explain that Joseph Smith returned them to the Angel Moroni who had told him that a sealed part or section of the plates would be translated at a future time when the world was better prepared to receive its message.

"Well", he smiled as he answered facetiously, "when Moroni returns them for translation, give me a ring. I'd like to ask him a few questions".

I suppose there are critics and sceptics whose attitudes toward the *Book of Mormon* are reflected in this man's philosophy — "seeing is believing". I suppose, too, that some of our young missionaries have wished that Moroni had left the plates with Joseph Smith so that he could have deposited them in some public place, a museum perhaps, where investigators might come to see for themselves and thus be convinced, since seeing is believing.

I wonder! And my wondering inclines me to doubt—even question the idea that—"seeing is believing"—particularly in its application to the golden plates.

Were any of our early missionaries or others ever able to support "seeing is believing" with evidence that the people who saw the papyri scrolls with the Egyptian mummies readily accepted Joseph Smith's translation of one of the scrolls as divinely inspired? The book of Abraham in the *Pearl of Great Price* constitutes this translation. Those mummies and scrolls were exhibited over a period of two years, throughout towns and cities east of the Appalachian Mountains. For another nine years they were in Joseph Smith's possession, and after his death they reportedly reposed in museums; first, in St. Louis and later in Chicago, where they were supposedly destroyed in the great fire of 1871.

Thousands of people must have seen them. No one, so far as I am able to determine, ever questioned their genuineness, but how many, because they felt "seeing is believing", accepted Joseph Smith's translation as the handiwork of God and petitioned for membership in his (God's) Church? Very, very few—I'm sure. What reason have we then to suspect that seeing the *Book of Mormon* plates would be different? Were they available for inspection, people seeing them may admit that golden plates exist, and that there are engravings upon them—which scholars cannot translate, but would that knowledge silence the attacks of sceptics who surely would impute them to be spurious? Would it abate the endless disputations about their origin, the angel and the translation by the gift and power of God?

Again, I wonder. The more I ponder the suggestion that "seeing is believing" the more convinced I am that the Lord's way was best—he kept the plates. He said to his prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". (Isaiah 55 : 8-9.)

Yes, the Lord's way was best.

(1) His way—keeping the plates—safely preserves them against the time when the world is ready for a translation of the part thereof which is sealed. Joseph Smith was not permitted to translate this sealed part because the hearts of the people were not susceptible to the divine truth contained therein. Concerning it, the historian-prophet Moroni wrote:

". . . there never were greater things made manifest than those which . . . the Lord hath commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; . . . until the day that they [the Gentiles] shall repent of their iniquity, and become clean before the Lord". (Ether 4 : 4-6.)

In fancy let's assume that the plates had been deposited with the mummies and the Egyptian scrolls in the Chicago museum. Both would then have been destroyed by fire. Joseph Smith never did find time to translate the second scroll which he said contained the writings of Joseph, grandson of Abraham. Its contents are seemingly lost

to the world. So, without the Lord's intervention, "the greater things made manifest" in the sealed portion of the gold plates may have been similarly lost to the world. Surely God's "ways are higher than your ways and my thoughts than your thoughts". I am grateful that the Lord kept the plates. Sometime, I hope to read the "greater things" sealed therein.

(2) His way—keeping the plates—complied with and satisfied his own divine law of witness which is "In the mouth of two or three witnesses shall every word be established". (2 Corinthians 13 : 1.) He gave this law to Moses for the children of Israel; (Deut. 17 : 6.) He taught this law to his disciples when he walked with them on earth (Matt. 18 : 15-16); he inspired his servant Paul to teach this law to the Corinthians (2 Cor. 13 : 1); and he literally conformed to this law in this last dispensation by supplying twelve witnesses of the golden plates, Joseph Smith and eleven others.

(3) His way—keeping the plates—satisfies adequately the civil laws of the land with respect to witnesses. Twelve witnesses in any civil court comprise a jury whose verdict should completely satisfy the demands of civil law. The jury's verdict was: "*The plates exist—we saw them.*" This evidence is incontrovertible.

Listen for a moment to the witnesses :

"Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come : That we . . . have seen the plates . . . and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; . . . And we also testify that we have seen the engravings which are upon the plates; . . . And we declare with words of soberness, that an angel of God . . . brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; . . ." So spoke three of them.

Eight others also spoke.

None of the witnesses ever denied his testimony. Each to his last breath and some with their last breath declared in substance, "I saw the plates —the work is true". Two of the twelve witnesses sealed their testimonies with their blood; five were excommunicated from the Church; two others withdrew from the Church; but despite disaffection toward the Church, enmity toward the Prophet, adversity and persecution, not one of them ever denied his testimony.

(4) His way—keeping the plates—left to the world, in lieu of the plates, which man could not read, a true translation thereof, which man can read, because it is now translated into twenty-four languages. It is the *Book of Mormon*. Joseph Smith translated it by the gift and power of God.

The intrinsic value of the plates is not their gold content, but is their message content. The Lord left that message to the world.

LEARNING

"It is the height of folly to say that a man can only learn so much and no more. The further literary men advance in their studies, the more they discern there is to learn, and the more anxious they are to learn."

President Brigham Young

It is said, "The proof of the pudding is in the eating". So is the proof of the *Book of Mormon* in the reading. The young missionary who said, "I know the *Book of Mormon* is true because I've read it", is not unlike thousands of you who are listening to me, who, too, can testify that you know it is true because you've read it.

And when you read it, you discovered a key which unlocked for you a source of evidence which proved beyond the shadow of a doubt the divine source of its origin.

This key was your reward for reading the book, from cover to cover, for only those who peruse their reading to the closing pages will find it. This is the key :

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost". (Moroni 10 : 4.)

This promise is not unlike a promise made by our Lord and Master nineteen hundred years ago when he stood upon a mount in Galilee and spoke :

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". (Matt. 7 : 7.)

Another time he said : "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1: :5.)

Joseph Smith, the youth, did "ask", and he did "seek" and he did "knock" and there was "opened unto" him—golden plates—delivered by one Moroni, an early American historian-prophet; which Joseph translated by the gift and power of God. And now by this same power or by the power of the Holy Ghost, he (God) has specifically promised all who will read the book "with a sincere heart, with real intent, having faith in Christ", to "manifest the truth of it unto you".

(5) God's way—keeping the plates—provided a precious key—a divine key which if used as many of you have used it, will unlock the door to :

—Knowledge that the *Book of Mormon is true*". So said the young missionary. I add my witness.

—Knowledge that the Bible contains the word of God—the *Book of Mormon* is its witness.

—Knowledge that Joseph Smith was a prophet of God

—Knowledge that Jesus Christ is the Son of the Living God—the *Book of Mormon* is his witness.

I believe that Joseph Smith was a prophet of God, that he was visited by one Moroni an early American historian-prophet who directed him to a hidden deposit of golden plates. The engravings thereon he [Joseph Smith], translated by the gift and power of God and thus produced the *Book of Mormon*.

President McKay

Continued from page 120

life. He said he knew Joseph Smith was a prophet of God, and that through him had been restored the gospel of Jesus Christ in these latter days. To me this was a wonderful testimony. (Elder James H. Moyle, March 22, 1908.)

Martin Harris, having left the Church, did not go West when the pioneers went across the plains to Salt Lake City. However, later he did come West. I was but a young boy in my Huntsville country home at the time, and I remember when father and mother left by team to go to Salt Lake City to attend conference in the Tabernacle, and when they came back, I remember my mother's account of having heard Martin Harris bear his testimony in the Salt Lake Tabernacle to the witness of the truth of the appearance of the Angel Moroni presenting to him those plates. The impression she gave me as a boy was that he was an old man, somewhat withered, his voice rather weak, but she heard his testimony and gave it to me as a child. Martin Harris died in Utah and is buried up near Clarkston.

No person can with accuracy accuse any of those witnesses of unreliability, and each was true to his testimony to his death.

The next mark: Monuments or memorials. The *Book of Mormon* itself is the best memorial to the claim of the vision of the Prophet Joseph Smith. The date when the plates were brought forth, the date when the manuscripts were taken to the printer may be verified. When the monument to Moroni was erected at Palmyra in 1935, I heard one of the justices in New York State bear testimony to the witness that he as a boy heard his father tell about when these men, Oliver Cowdery and Martin Harris, particularly Oliver Cowdery, carried the manuscript to the printing office which stands today there on the streets of Palmyra, where nearby stands the monument to Moroni, and we participated in its dedication.

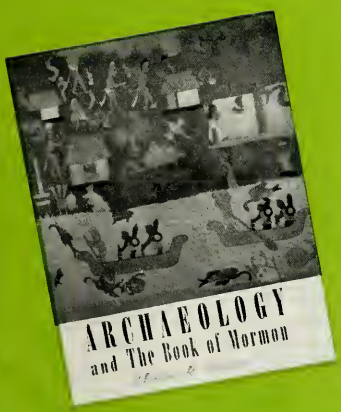
That those monuments (or the fifth mark) date back to the event is evidenced by the testimony of this justice, and others, who remember, through their parents and their grandfathers, the events themselves.

It is a physical fact, a sensible fact, there were witnesses to it; the reliability of those witnesses is established, there are monuments and memorials to it, and those monuments and memorials date back to the event itself.

So we may apply in reason the five marks demonstrating the authenticity of any claim. When applied to the *Book of Mormon* they are even more irrefutable than when applied to the establishing of the authenticity of the mission of our Saviour. I say this reverently, with a testimony in my heart of Christ's divinity.

I testify to you that the *Book of Mormon* is truly the Word of God, that communication between earth and heaven has been opened up again, and that the true way of the Lord has been revealed to men on earth, showing the means by which all needful knowledge and blessings may be received by every true believer in Christ.

April's titles from Deseret Book Co.



ARCHÆOLOGY AND THE BOOK OF MORMON
by Milton R. Hunter

President Hunter, of the First Council of Seventy, here relates exciting experiences and observations made during his tour of the *Book of Mormon* lands. He explores all the evidences of Christ in Mexico and Central America, presenting many illustrations depicting a "white bearded God." 34s. 6d.

LATTER-DAY PROPHETS AND THE DOCTRINE AND COVENANTS: Vol. 2
by Roy W. Doxey

This and Volume 1 of Elder Doxey's fascinating work should be on the shelf of every Relief Society member, for within these volumes is found comments and prophecies on the Doctrine and Covenant sections now being studied in Relief Society Theology classes. 30s. 9d.

How authentic is the Book of Mormon ?

Elder G. John, who is a member of the Redhill Branch in the British Mission. Outside the Church he is a school teacher, and on Sundays he teaches a Sunday School class.

BY ELDER G. JOHN
OF THE REDHILL BRANCH, BRITISH MISSION

THE *Book of Mormon,* like the Holy Bible, is an historical document of great value to historians, archæologists and anthropologists. Like the Bible also, it tells us about an ancient people—who lived on the American continent; it tells us about their way of life and the wars they waged ; it tells us about their social customs and their religious beliefs. It provides us, such as no American book either ancient or modern does, with a complete history of a God-fearing people and the period it covers is over a thousand years.

If we hold this view—that it is a true and authentic history—we ought to be able to defend our position. The only way we can do this is first by a thorough study of the *Book of Mormon* itself and secondly, by an equally searching study of the actual historical background. This latter knowledge we can acquire from the original sources where they exist, from archæological evidences, and last but not least, from the traditions, legends and stories that were once told by the Indians.

What, therefore, I propose to do is to isolate certain aspects of the *Book of Mormon* and compare them with the evidences and findings obtained by the most rigidly scientific means over the last fifty or sixty years. Should the two things—the history contained in the *Book of Mormon* and the historical picture arrived at by scientific means—not harmonise, and should there be found any discrepancies in the former, then we have every right to reject the *Book of Mormon* as a brilliantly conceived and executed piece of fraud. On the other hand, if the two are in agreement, there would appear to be only one reasonable alternative view to take—that is, that the *Book of Mormon* is divine in origin, authentic in its delineations and absolutely true in the mission it has set itself.

How authentic, then, is the *Book of Mormon*?

In these days, when there are so many evidences of an historical and archæological character, it is not too difficult to verify most of the statements in the *Book of Mormon.* In the last century and for several decades after the publication of the *Book of Mormon,* a common criticism that was levelled against it was that Joseph Smith had created a very plausible-sounding romance about the American Indians. Even today, the same type of crass and ill-informed comment occurs in some religious tract or other. How, to begin with, can we answer this kind of allegation ?

First of all, we ought to remember that when a novelist or a playwright sets his story in the historical past, he is likely, in his attempts to recreate a truly realistic picture of the life of that period, to make mistakes in attributing certain cultural details to that period which actually never belonged to it. For example, in Shakespeare's "Julius Cæsar ", as the conspirators are discussing the murder of Julius Cæsar, a clock strikes the hour of three. There were certainly clocks in the time of Shakespeare, but they had not been invented in the time of Julius Cæsar. This kind of error is known as anachronism and there is hardly a writer who has not fallen into this kind of mistake at some time or other. In fact it is virtually imposible to avoid it.

If the *Book of Mormon* were the product of a young man's imagination; if, in other words, it came out of the head of Joseph Smith and not out of the ground on gold plates it could safely be said that its pages—and there are over 500 of them—would be found to be bristling with inaccuracies and errors of the type described above. It could also be said that by now its contents would have been minutely and exhaustively studied by legions of scholars and its fictitious nature exposed for all to see. But this has not happened. Scrutinised the *Book of Mormon* certainly has been—indeed so much has it been studied by men from all walks of life that it is the most written-about book next to the Bible itself. Yet in all that has been said and in all that has been written, not one single error or inaccuracy has been found in either its history or its theology. It has defied all the attempts of men to prove it a fraud; it has been staunchly vindicated by the most up-

to-date of scientific discoveries and archæological finds.

A few examples only will serve to demonstrate the strength of the case in favour of the *Book of Mormon*.

In the Book of Jarom we read: "And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war". (The Book of Jarom 8.)

In this passage we are specifically told that the ancient peoples of America were familiar with iron. In the nineteenth century when the *Book of Mormon* was produced, no iron objects had ever been found, and it was universally held that the pre-Columbian Americans had never discovered the use of iron. William Robertson, one historian of the Americas, wrote that if iron had been known, the native Americans would never have relinquished such vitally important knowledge.

Years later the great English historian, W. H. Prescott wrote: "It is worthy of remark that the Egyptians, the Mexicans, and the Peruvians, in their progress towards civilisation, should never have detected the use of iron, which lay about them in abundance . . ." Time and the archæologist's spade, however, have proved reputable historians and pundits alike to have been totally spurious in their opinions and assertions. The ancient Americans did have a knowledge of iron and they also made all the tools mentioned in the above-quoted passage from the *Book of Mormon*.

When Cortez had completed the Conquest of Mexico, he was particularly impressed by one fact, that the Aztecs possessed certain implements such as knives and daggers which were made of iron. It appeared that only the most distinguished people in Aztec society wore these iron weapons, and it was evident that it was prized even higher than gold. The truth is that iron was widely used throught the New World, by the Incas of Peru, by the Mayas of Ucatan and by the Aztecs of Mexico. The Indians of the La Plata region of South America made arrowheads and small tools from iron; whilst the Indians of North America considered it so precious that they used it to overlay their beads of gold.

Here, then, is one occasion when the simple, unpretentious narrative of the *Book of Mormon* has been amply vindicated by new evidence. The next example produces an equally remarkable silencing of the Book's critics and added corroboration of its testimony.

In the eighteenth chapter of the Book of Alma there is mention of chariots. We read: "And they said unto him: Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi . . ." (Alma 18:9).

To have suggested in America of the nineteenth century that the predecessors of the American Indians had conveyed themselves from place to place in chariots was the easiest way to invite ridicule. When they read it in the *Book of Mormon*, pundits quickly seized upon it as further evidence of the fraudulent nature of the *Book of Mormon*. The whole idea was laughable. In more serious and scholarly circles the existence of the wheel, and consequently the existence of any type of wheeled transport, was vigorously denied. Even when evidences of the wheel having existed in ancient times began appearing in various locations, the fact that the pre-Columbians had known the wheel was not officially recognised until several years after. In Tiahuanace in South America a huge stone wheel was discovered buried beneath a mass of other stones. From Mexico have come types of wheeled toys which are exhibited in the Museo Nacional. Then in 1946 an article appeared in *American Antiquity*. It was written by Dr. Gordon F. Ekholm and was entitled "Wheeled Toys of Mexico". Four years later an article in a similar vein appeared in the journal "Natural History", after which it was no longer possible to deny the existence of the wheel in ancient America.

So after all it was possible for King Lamoni to travel to the land of Nephi in his chariot as the *Book of Mormon* attests.

Finally there are in the *Book of Mormon* innumerable references to the different animals that roamed the American continent hundreds of years before the arrival of Columbus. We have mentioned for example the following animals—cows, oxen, horses, goats, wolves, leopards, lions, sheep, pigs and elephants. We are aware that there are no elephants, no lions and no tigers roaming in the jungles and forests of America now. Neither were there any of these animals to be found in their wild state in the last century, when the *Book of Mormon* was produced. One can imagine the kind of criticism that was made at the time. Typical is the following statement by John Hyde in his work "Mormonism, Its Leaders and Designs" (1857): "The elephant was not a native of America and never was an inhabitant." The same type of remark was made concerning the presence of horses and lions—they had simply never existed in America, there was no evidence to show that they had, and therefore the author of the *Book of Mormon* must be a fraud.

These critics were arrogant in their assumptions and totally ignorant of facts that were presently to be revealed. The Conquistadors—the Spanish soldiers who bloodthirstily overthrew the Aztecs and their empires—have written some remarkably interesting accounts of life in sixteenth century Mexico. Such a person was the mercenary soldier Bernal Diaz del Castillo. In his account of the discovery and conquest of Mexico, he describes how he encountered the following animals—tigers, lions and an animal which he though was a cross between a wolf and a fox. Another conquistador, this time anonymous, described what he saw in and around the great Mexican city of Temestitan. He enumerates the following animals —tigers, lions, wolves, jackals, deer, wild foxes, hares, rabbits and pigs.

It is possible to argue that Joseph

Continued on page 148

CONFERENCE PREVIEW

BY ELDER THOMAS S. MONSON, OF THE COUNCIL OF THE TWELVE
WHO IS PICTURED THIS MONTH ON OUR FRONT COVER

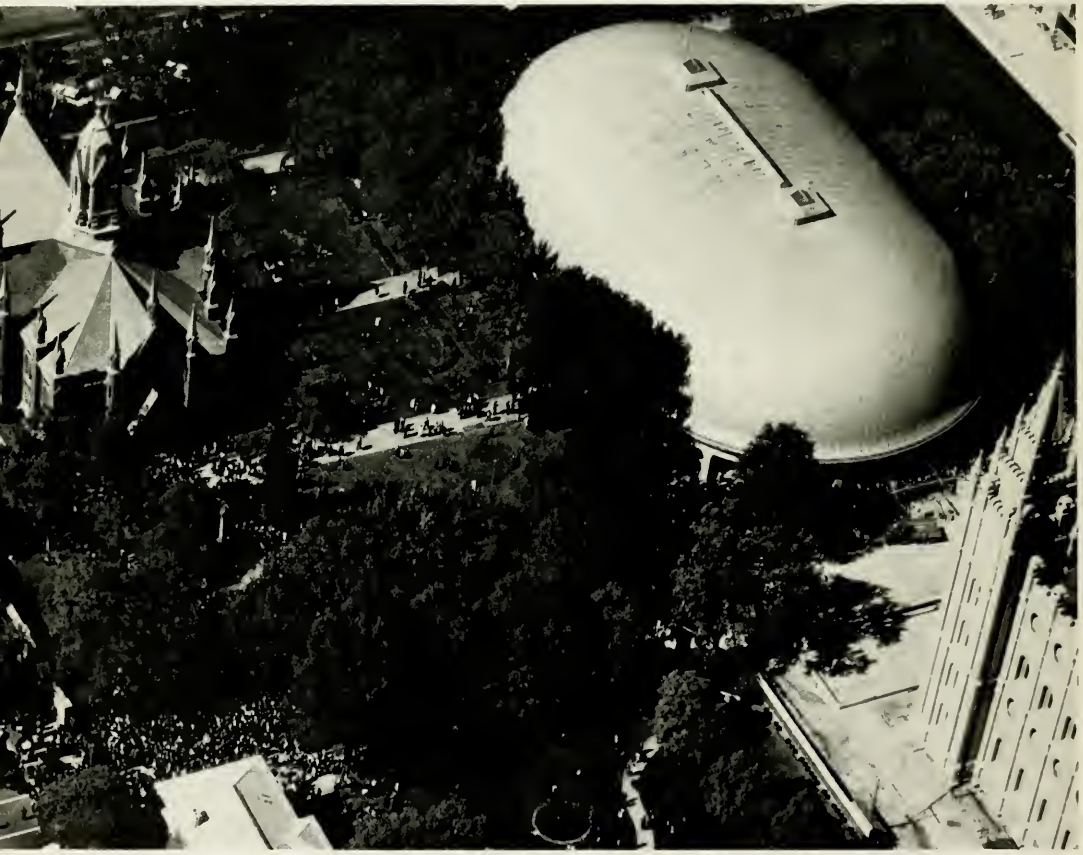
Salt Lake City gets ready for April 3

APRIL is Conference month. On April 6, 1830, the Church of Jesus Christ of Latter-day Saints was organised. And in that month every year since, the members of the Church have assembled themselves for General Conference.

What is it like to go to a Conference in Salt Lake City? What is it like to join the thousands who throng Temple Square each April Conference? What goes on at Conference time?

To answer these questions and to give a word picture of the General Conference scene, we asked the newest member of the Council of the Twelve, Elder Thomas S. Monson, to paint the picture for the Saints in Great Britain.

Elder Monson was called as an Apostle at the last Semi-Annual Conference in October, 1963. He is 36 years



An aerial view of Temple Square at Conference time, showing the hundreds of Conference visitors.

old, a former president of the Canadian Mission, and at the time of his call was plant manager of the Deseret News *Press.*

The new Apostle is married and has three children, two boys, Tom and Clark, and a daughter, Ann.

Elder Monson writes :

Preparations for General Conference begin weeks before the first session is scheduled. Arrangements are made with radio and television stations throughout the country to carry broadcasts of the conference sessions. Arrangements also are made to "pipe" the general priesthood sessions to stake meeting houses by direct wire. All of this is carried out under the direction of Elder Gordon B. Hinckley, of the Council of the Twelve.

Gardeners and workmen put forth every effort to get the buildings and grounds on the Temple Block in the best condition possible—painting, planting, raking and cleaning as conference time approaches.

A week or two before conference, visitors from distant parts of the Church begin arriving in Salt Lake. Until the opening day of conference, they continue to arrive by plane, train, bus and private car in ever-increasing numbers until hotel and motel accommodation within several blocks of the Tabernacle are filled. Most of the visitors make reservations in advance to avoid disappointment in securing accommodation. Some arrange to stay with relatives or friends in the city.

A few days before the opening session, the KSL-TV bus, laden with equipment, rolls on to Temple Square. Technicians swarm over the Tabernacle getting lights, cameras and monitoring equipment in readiness for the conference.

By this time, the Tabernacle Choir and other groups invited to perform at the conference have selected and rehearsed the numbers they plan to sing. Stake presidents and others have been notified that they will be asked to pray at the various sessions.

Workers in the various Church offices notice a sudden upsurge in the number of people coming in to confer on various problems and to secure supplies. If a new General Authority is to be chosen, there is much speculation on who he will be.

As early as 7 or 8 a.m. on the opening day of conference, people are waiting at the Tabernacle doors to get in. Well before the 10 a.m. starting hour, all of the seats will be filled except those reserved for the choir, the General Authorities and the stake presidents and bishops. These, too, will be mostly filled by the time President David O. McKay walks in.

Often, there are groups still standing outside the various doorways of the big oval building, hoping that there will yet be seats that they can squeeze into. Many have already gone to the Assembly Hall where they can view the session on a large television screen. Sometimes, the Assembly Hall is filled to capacity.

If the weather is warm and pleasant, hundreds of people will make themselves comfortable on the lawns where they can hear the conference proceedings via loudspeakers distributed throughout the grounds.

A large group gathers at the west entrance to the Tabernacle waiting to see President McKay when he arrives, hoping that they might have an opportunity to shake his hand or take his picture. He is driven to the door in a black limousine shortly before the meeting is to begin. Sometimes the crowd will spontaneously break into song, "We Thank Thee O God For a Prophet."

Tabernacle ushers keep the way clear to the door for the President. He waves to the crowd and often stops to shake hands.

When he enters the building and appears on the stand, the congregation rises in a gesture of respect to the Prophet. He takes his seat behind the pulpit. The music of the organ fills the building. Some of the General Authorities are shaking hands and greeting friends seated near the stand. They quickly join the others already in their seats on the stand.

President McKay arises, the hum of conversation fades as he stands at the rostrum awaiting the signal of the radio and television people that it is time to begin.

He begins the preliminary announcements and acknowledgments in his strong, resonant voice. There is an anthem by the choir, the prayer, another anthem and the first speaker is called. Another General Conference of the Church has begun.

When the session is over, many stay in their seats rather than take the risk of losing their places in the Tabernacle. But most throng out on to the broad walks, filling them until they appear to be rivers of humanity.

Some hurry to nearby restaurants for lunch. Others buy box lunches sold near the grounds and eat on the lawns. For many, this is a time to meet old friends and socialise as they stand about the grounds. There is a warm, friendly feeling in this crowd of people from many different places.

Thus, the sessions continue through the three days of conference. There is always a feeling of regret as the last session draws to a close. But even that is forgotten in the inspiring remarks of the President at the end of the meeting. The crowd is especially large at the west entrance as President McKay emerges and walks to his car. He smiles and waves amid the flashing of cameramen, professional and amateur. Hundreds of hands, large and small, reach out to grasp his. He gets in and the car moves away. Another conference is now history.

April

Oh! What loveliness before my eyes unfolds;
Gathering of daffodils with nodding heads of gold;
Hyacinths and jonquil scent the morning air,
And I am filled with wonder and can only stand and stare.

New minted green on shrub and tree,
Hark! the blackbird's liquid melody;
The hum of the humble-bee's whirring wings
My eyes behold, and my heart sings.

Florence Talbot, Southampton

Brother and Sister O. Preston Robinson, who this month take over the Presidency of the British Mission from President Marion D. Hanks, who has returned to Salt Lake City. Elder Robinson is general manager of the 'Deseret News' Publishing Co., and editor of the 'Deseret News and Salt Lake Tribune'.

Below: Elder James A. Cullimore, formerly the President of the Central British Mission. He has been called to serve on the Church's General Priesthood Welfare Committee.

NEWS FROM SALT LAKE CITY

President McKay visits the White House

PRESIDENT David O. McKay has stirred the interest of the Church with an unheralded visit to the White House. President McKay said in answer to a query on the purpose of his trip:

"President Johnson invited me to come and visit him and I am pleased at the opportunity to do so."

Not only were Church members interested in the invitation extended to the Church leader to visit the White House, but they were pleased that President McKay, who has been recovering from an illness in early November, had gained sufficient strength to enable him to make the trip.

President McKay has declined to report what was discussed at the White House, saying that it was the prerogative of President Johnson to disclose the purpose of the trip and the matters discussed.

A dispatch from the Washington Bureau of *The Deseret News* indicated that "the President of the United States asked for and received a pledge of spiritual help and strength from the President of the Church, at a meeting between the two.

"The meeting was the result of an invitation from President Lyndon B. Johnson to President David O. McKay to visit him.

"It was learned that the spiritual and moral fibre of the nation was discussed and that President Johnson asked for President McKay's prayers in behalf of the nation."

The dispatch also pointed out that President Johnson had also called in other church leaders and asked their support.

That is was a delightful and enjoyable experience is gathered from others of the group.

President McKay was accompanied from Salt Lake City by President N. Eldon Tanner, second counsellor in the First Presidency, and by his son, David Lawrence McKay, prominent Salt Lake attorney.

The President and his party were greeted at the airport by his granddaughter, Mrs. Robert F. Bennett, and a new four-month-old great-grandchild, Julie. Mrs. Bennett is a daughter of Mr. and Mrs. David Lawrence McKay and is married to the son of Senator Wallace F. Bennett.

President McKay and his party were guests overnight of J. Willard Marriott, Washington business-man and prominent Church leader in the nation's capital.

It was cold and blustery as President McKay and his group arrived at the White House. They found a warm welcome as President Johnson took the 90-year-old Church leader on his arm and conducted him on a tour of the presidential mansion. The two apparently thoroughly enjoyed their visit.

It was not their first meeting. Twice previously, during the last presidential campaign and later as vice-president, Lyndon B. Johnson has called upon President McKay at the Church Offices in Salt Lake City. These two visits were pleasant and congenial and fostered a mutual friendship.

Shortly after President McKay, President Tanner and Lawrence McKay arrived at the White House, President Johnson summoned two White House staff secretaries who are members of the Church, to meet his visitors. The girls were Nancy Larson and Connie Gerrard.

After the luncheon at the White House, members of Utah's congressional delegation were invited to join

President David O. McKay at the White House with President L. B. Johnson (right) **and President N. Eldon Tanner** (left). **With them are Sisters Nancy Larsen and Connie Gerrard.**

the group. These included Senator Wallace F. Bennett, Senator Frank E. Moss, Rep. Sherman P. Lloyd. Also present was Rep. Ralph Harding of Idaho, also a Latter-day Saint member of Congress.

President Johnson took his Utah visitors into the Cabinet Room where he introduced them to Defence Secretary Robert S. McNamara and Sargent Shriver, head of the Peace Corps.

Following his visit with President Johnson the Church leader conferred with Church officers and other leaders in Washington.

NEW PRESIDENT FOR GENEALOGICAL SOCIETY

THE vastly expanding Genealogical Society of the Church has been given a new president with the appointment of Elder Howard W. Hunter of the Council of the Twelve to this position.

The appointment was announced by the First Presidency. In his new assignment Elder Hunter will succeed to the society post held by President N. Eldon Tanner, second counsellor in the First Presidency.

Working with Elder Hunter in directing the Genealogical Society's activities will be Elder Theodore M. Burton, Assistant to the Council of the Twelve, who recently was appointed vice-president and managing director of the Priesthood Genealogical Committee.

Elder Hunter was sustained as a member of the Council of the Twelve at the October conference in 1959. He was then president of the Pasadena Stake and a prominent corporation attorney in southern California.

His ability to direct the intricate affairs of the Genealogical Society was given a start early in life during his school days when he taught a junior genealogical class in his ward. Shortly after being appointed to the Council of the Twelve he was made a member of the Genealogical Board. He has had a long personal interest in genealogy and temple work.

350-year

FRIENDSHIPS made through helpful "Hands across the sea" will be further fortified with "Trees across the sea" from London Temple grounds.

This was demonstrated when President David O. McKay was shown recently two small oak trees, seedlings from the 350-year-old oak tree growing near the London Temple which has been named "The David O. McKay Oak". This tree at the base has a circumference of 21 feet and is seven feet thick.

Irvin T. Nelson, the Church landscaping supervisor, took some 200 acorns home with him from the ancient tree. They were part of the first crop of acorns dropped by the tree in several years. The old tree seemed to gain new life after Church nurserymen cut out deadwood, braced old branches and repaired wounds five years ago.

All
plots
two o
rooted
acorn
said.
Pres
ted tr
"I'
at the
said.
specia
The
by the
McKa
Weber
now V
publish
"W
yon, I
—that
paper's
that w
one ash

- old Oak Tree of Friendship

All of the acorns were planted on
ts of the Tabernacle grounds. Only
o of the 200 broke their shells and
oted. A fairly good percentage as
orn rooting goes, Brother Nelson
d.

President McKay smiled as the pot-
trees were brought into his office.
'I'm surprised at the size of them
the age of four," President McKay
d. "You must have been taking
cial care of them."

The trees and the acorns held
the nurseryman reminded President
cKay of his days as principal of
ber Academy in Ogden. The school,
v Weber College, was planning to
olish a paper but needed a name.

'When I was driving up Ogden Can-
n, I saw some acorns on an oak tree
hat was the birth of the school
per's *name* . . . Acorn. I also recall
t when the paper came out some-
e asked me, 'Where does the *Acorn* grow?' We found we had forgotten to put Ogden, Utah, on the paper's head," President McKay chuckled, adding, "I would like to live as long as those trees will."

The young Surrey Oak trees, named after the county of Surrey, will find growing conditions different in the dry, high altitudes of the Rockies compared to the near sea level, rain-soaked ground of England.

Brother Nelson plans to have one of the trees planted on the Salt Lake Temple Square bearing the name "President David O. McKay Oak, Jr." The permanent planting location will not be selected until present construction on Temple Square is completed. The other tree will be planted on Church property in Huntsville near President McKay's family home. Meanwhile, they will continue to grow in large pots.

The "McKay Oak" tradition began after President McKay saw the large tree on the site for the London Temple. He asked that everything be done to preserve the ancient oak.

Unknown to President McKay, workers on the Temple and members of the Church in this country felt that the tree resembled the life of President McKay. They named the tree after him. Brother Nelson wrote the wording on a plaque which is now fastened to the massive trunk. It reads:

"The David O. McKay Oak"

Living beauty and inspiration
Great strength and stability
Reaching toward heaven
Responsive to God's sunlight
Service for many generations
Casting friendly and comforting shade
Gentle in its contribution to mankind
Unmoved by disturbing winds
To be remembered.

HOME TEACHING

Treat them as you would fully-active members

BY JOSEPH LUNDSTROM
OF THE 'DESERET NEWS'
AND 2ND COUNSELLOR IN
THE ROSE PARK STAKE
PRESIDENCY

BISHOP B—— of the 14th Ward looked at Elder C—— and said: "Here are the four families to which you are assigned as a Home Teacher. You'll notice that they are all members of the Aaronic Priesthood over 21."

"I see," said Elder C——.

"We have the confidence that you can do much good with these families if you'll give them prayerful and thoughtful consideration," said the bishop.

He added that Johnny L. —— would be Elder C——'s junior companion.

Said Bishop B——: "Let me know if you have any particular problems, and I'll expect to hear about your visits after the 20th. Your report will come to me from Brother S——, our general secretary for the Aaronic Priesthood over 21. He'll be prepared to receive your written and oral reports on the first Sunday after the 20th. He plans to meet both before and after priesthood meeting to hear oral reports."

When Elder C—— got home he asked his wife what she knew about these families.

Her information was anything but promising. "They are totally inactive," she said, so far as she knew.

He called the former ward teaching secretary for more information.

It was grim. Three of the families declined to accept ward teachers for most of last year, and he wasn't sure about the fourth family. Why not call the ward teacher who was assigned.

Elder C—— did just that—and was even further dismayed.

All four families had refused to admit ward teachers in their homes.

"Where do I go from here?" wondered this new senior companion home teacher.

He decided to do a little leg work. He drove by the home and discovered that he knew the neighbours of two of the families. He learned about the employment of all four, and asked his children if they knew any of the children in these families—they did and gave him a few more details.

After several days of this kind of "detective work," Elder C—— called his junior companion, told him some of the details where he could help with members of each of these four families, then set a date to visit them.

Elder C—— also gave a lot of prayerful thought to his new district and was impressed, he said later, "to give them the benefit of the doubt and approach them just as we would fully active families."

The impression paid off—in a big way.

At the first home he introduced his companion and himself at the door.

"We're your new Home Teachers, assigned by Bishop B——. May we come in and talk with you?"

However reluctantly each of these four families may have felt, in all four cases they opened the door and invited the Home Teachers in.

"Remember, treat them as you would fully active members," Elder C—— kept saying to himself.

Once seated, the senior companion explained that they were there by assignment from the bishop of the ward to help the family in any way they could.

"But before we begin our talk may we kneel with your family in prayer?" he asked.

And four times in four homes with four families who a month before had refused to admit ward teachers they knelt in prayer.

Following the prayers Elder C—— said he appreciated the fact that perhaps the members of the family had not been as active in the Church programmes as they desired, and were there any particular questions or problems with which he could help them?

He explained that he might not have the answer right now, "but when we call again," perhaps they could bring the answers.

The end result was that Elder C—— and his companion on their next visit will have four different gospel discussions to leave—at the four families' individual requests and suggestions.

Actually, though, that isn't the end result.

For Elder C—— and his companion —and especially for these families—it is only the beginning.

AARONIC PRIESTHOOD

BY DAVID G. THOMAS
HEAD OF THE P.B.O.
OFFICE IN FRANKFURT

Seven golden steps to motivation

AS YOUR calling is primarily to motivate men to activity in the Church, your success therein lies at the top of seven golden steps. These steps constitute the stairway of motivation and each is an integral part of the motivating process.

Motivating people is an art and they who are most proficient in it either consciously or by nature follow these steps.

Step 1—Motivating the Motivator

Be sure that you are psychologically and spiritually prepared to influence people to become active in the Church. Believe thoroughly that that which you would have them do is right, is worthwhile and is in accord with truth. Believe in yourself and in your ability to accomplish the task to which you have been called and that you are the one who can best do it.

If you have faith in yourself and in the call that the Lord has made of you, you will succeed. To increase this faith requires frequent prayer and much study. Part of your calling is to accumulate the necessary facts and techniques that may later be used in the motivating process. Courage, faith, tact, vision, dependability and all other qualities of leadership will come to you if you seek them. Prayer and study are fundamental in this first great step of motivation.

Step 2—Know Your Group Members

Find out all you can about your assigned members and their families. This will do two things for you. The more you know about a person the more you are likely to love him. The more you love a person the more determined you will be to help him. Success in influencing people depends greatly upon knowing their interests, desires, aspirations, and problems, for therein lies the key to successful conversation with them.

Step 3—Bring Him down to Earth

The first step in an interview is to get attention. Until your group member is listening there is no use in proceeding. He must listen to be influenced. There are many ways of getting attention.

Perhaps one of the easiest and surest ways of demanding attention is to ask a pertinent question that requires an answer. The introduction of something unusual, unexpected or colourful will usually neutralise a man's mind. The mere mention of a story to be told is a good attention getter because stories are associated with human interest.

Step 4—Interest Brings Profits

Get and hold his interest. Make your group member the centre of your conversation. Talk to him about the things that he is interested in. Ask him for counsel or advice and listen when he gives it. Talk to him about his family, his hobbies, his business and let it be the spring-board for your message to him.

Jesus talked to Peter, Andrew, James, and John about fishing. When their interest was secure the transition was easy and natural. " Follow me, and I will make you fishers of men."

Step 5—Putting the Proof in the Pudding—The Conviction Step

Pour on the facts. Convince him intellectually that what you have for him is important to his well being. Prove your points from what he considers authoritative sources. This step is an appeal to the intellect. Here is where you draw from your accumulated factual material to prove your case. Such proof may be a passage of scripture or a statement of someone he admires or has confidence in.

Step 6—Create Desire

Make him want to do the thing you are promoting. Create in him the desire to go to Church or to accept an assignment. This step is an appeal to the emotions. A man is usually influenced more by his heart than his head. Touch the things that are close to his heart and you get action. There is real magic in emotional appeal. Let your desired action be tied to the emotional drives of romance, adventure, self preservation, recognition or money.

Step 7—Action and More Action

This is the top step, the fulfilment, the dream come true. If the proceeding steps have been well done, this action step is almost automatic. It merely calls for putting into being the action for which the desire has been created. You merely make it easy for him to do the thing you have convinced him he ought to do.

There are pressures and fears that make it difficult for a person to change his way of life even when he knows it is the thing to do. The purpose of this step is to relieve those pressures and over-ride the fears with faith, in order to get the desired performance. Let him save face. Make it easy for him to say " yes ". Help him make the right decision. There are many techniques that help people to make right decisions. Use a multiple choice question that calls for only " yes " answers rather than a choice between a yes or no.

Inactivity in the Church, is a form of compulsion. Men often become helpless to help themselves and thus require the help of others. Your members need particularly your help. They need the counsel of you who have been called, you who will prepare yourselves by climbing seven golden steps. They need you to give them the courage to walk the path of life.

BY SISTER MILDRED EYRING, MEMBER OF GENERAL BOARD OF RELIEF SOCIETY

Three educational classes

" And the Church did meet together oft, to fast and pray, and to speak one with another concerning the welfare of their souls." Moroni 6: 5.

" . . . And see that the Church meet together often." D. & C. 20:55.

IT IS natural that Church meetings other than those held on the Sabbath should also be held weekly in accordance with the commandment to " meet together often." In the beginning of Relief Society such frequency or regularity was not always possible. In Nauvoo it was not feasible to hold meetings in the winter, although the women continued to care for the poor and the sick. The Society grew rapidly and there was no adequate buildings in which to hold meetings. In the summer months they were held in the Grove, the usual place for holding Sabbath meetings in good weather.

For many years after the Saints moved west, the ward Societies, where they existed, planned their acitivities according to local circumstances. Of this period Emmeline B. Wells wrote:

" Early in the settlement of the Valley in 1851 *and* 1852, *the sisters had temporary organizations of the Relief Society in several wards and surrounding places, and although they were poor, yet they helped those in greater need . . The writer . . . had the opportunity of attending working meetings for sewing, quilting, etc."* Woman's Exponent, 1903 (Centenary of Relief Society, *page* 19).

Concerning a later period, the *Centenary of Relief Society* records:

" . . . By the close of the year 1868, *Relief Society Organisations were effected in the twenty wards in Salt Lake, in nearly every county in Utah, and in other nearby communities. Women for miles around came in carriages and wagons, walking or riding on muleback or horseback, to attend the semi-monthly meetings. One meeting a month was devoted to sewing and caring for the needs of the poor, at the other meeting the members received instructions and encouragement from the discussions of elevating and educational themes, and were comforted and strengthened in their faith in the Gospel by bearing their testimonies."* (Centenary of Relief Society, *page* 20).

The plan of meetings described above was followed until 1914 when the programme of three educational classes each month was begun. Since that time lessons have been provided by the General Board. These lessons are published in the *Relief Society Magazine* three months before they are to be used in the meetings of Societies, thus allowing ample time for study. Lessons are planned for eight months from October to May. The summer months, especially in rural areas, are busy months for women; the school children have long summer holidays and need the supervision of their mothers; many families go away together for a holiday. For these reasons the weekly meetings are suspended during the summer. However, one work meeting is held monthly throughout the year.

It is important for the members of the Society to understand what each course of study is designed to do. The Handbook states:

" The theology course of study is planned to give opportunity for religious and spiritual development; to increase understanding of the doctrines of the Church among Relief Society members, and to strengthen their testimonies of the truthfulness of the gospel . . .

" The literature course is planned for cultural development; to acquaint members of the Relief Society with good literature and to deepen their appreciation for it; to develop discriminating tastes; and to help them realise that in the reading of great literature there is enlightenment, spiritual uplift, and enjoyment.

" The social science is planned to help Relief Society women build better relationships within the home; to awaken in them a sense of their responsibility in assisting to correct the morals and strengthen the virtues of community life; to establish dependable citizenship attitudes among Relief Society members; and to encourage and prepare them to intelligently participate in community activities, thus aiding civic progress." (Handbook of Relief Society, *page* 92).

It is equally important to understand the work meetings which are planned by the local officers to meet local needs. Here women may learn to sew for themselves and for the needy. They may take articles for bazaars, further to train the women in handicraft skills and also to help raise funds for the Society. They are taught how to prepare and serve foods as well as other homemaking arts and skills. They may teach other women the skills in which they are expert. Women who cannot spend the entire time in the meeting, as specified by the officers, are welcome at any time during the period. This meeting is intended to be a happy social one, characterised by informality and friendliness. If the meeting extends over the lunch hour a simple luncheon may be served.

Membership in Relief Society is a great privilege. Attendance at the meetings is a great blessing. Jesus said:

Verily, verily, I say unto you, as I said unto my disciples where two or three are gathered together in my name . . behold, there will I be in the midst of them . . ."

BY ALEXANDER SCHREINER, ORGANIST AT THE SALT LAKE TABERNACLE

Conducting — with joy

IN the year 1840, in Manchester, England, there was published one of our most important hymn-books. The preface was signed by Brigham Young, Parley P. Pratt, and John Taylor. Its title was *Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints.* This book went through twenty-five editions, the last of which was printed in 1912.

Today, in Sunday School, we still sing sacred hymns and spiritual songs, and we use the Hymn-book.

A hymn is always directed and addressed to Deity. We sing, for example, "O My Father Thou that dwellest," or "Abide With Me," "God Our Father Hear Us Pray," or "Come, O Thou King of Kings." In these hymns we address our Heavenly Father as in prayer.

Spiritual songs, technically speaking, are not true hymns, inasmuch as they are not specifically addressed as prayers to Deity. But these songs, when sung in the attitude of worship, are spiritual. We sing them, as it were, before the Lord. Examples: "Come, Come Ye Saints," "Now Let Us Rejoice," "Do What Is Right," and others.

Other types of songs, such as secular or recreational, are not included in a hymn-book. Likewise, our conductors need not use entertaining or amusing techniques in leading congregational singing.

It is very true however, and important to observe and to teach, that the Latter-day Saints do not subscribe to an attitude of funereal sadness when they sing. Rather, we sing with joy in our hearts, and with thanksgiving for the wonderful blessings we share in the Restoration of the Gospel in our day. The Gospel is one of "good news," of gladness, similar in spirit to the singing of the Herald Angels at the time of the birth of Jesus. It is the conductor's first responsibility to portray the desired attitude to the people: "But with joy wend your way."

The conductor determines a suitable tempo or speed of singing. It is clear that tempos vary for various hymns. Also some conductors take certain hymns faster or slower than do other conductors. But the best tempo will always be that which is so natural to the music that no one will be aware of the tempo at all. We recommend medium tempos, neither too fast nor too slow.

"The chorister should use a baton while conducting congregational singing. It is an accepted symbol of musical authority."[1]

The baton represents an extension of the forearm and is held in the palm of the hand in a straight line with the arm. The wrist should be loose and flexible. Patterns are beat with the right hand only, keeping the left hand free to express special effects, such as loudness or softness.

"The young chorister first masters the baton patterns . . . so that they become a natural means of communicating with organist and congregation."[1] The patterns are beat with the hand raised from the forehead down to the waist, keeping the elbow well away from the body. The down-beat should be in front of the face and not off to the side.

Preparatory or Cue beat: Usually a short movement of the baton before the song begins: an upward movement if the first beat of the song is a down-beat, or a outward movement if the song begins on an up-beat. If the melody begins on the first beat of the measure as does "Come, Come Ye Saints," the conductor begins his movements with an upswing, during which time the people breathe and are then ready to sing together on the first word. If the hymn begins on an up-beat, say in four-four time, then the preparatory beat will consist of a swing to the right (for preparatory third beat) after which all begin to sing with the upward sweep of the arm on the fourth beat.

Release beat: A "cut-off" beat at the end of a verse or occasionally after a fermata (hold), is usually a short downward stroke. Conductors should learn to use both a preparatory and a release beat.

The following are definitions of Musical Expressions in the Hymn-book:

Rit. (ritard.)—Slacken the tempo gradually.
Poco rit.—a slightly retarded tempo.
Molto rit.—a greatly retarded tempo.
Allegro—cheerful.
Maestoso—majestic, dignified.
Marcato—accented or well-pronounced.
Andante—leisurely.
Adagio—slower than andante, but faster than largo.
Largo—slow and solemnly.
Marcia—a march.
Moderato—in moderate time.
Forte—written "f"—loud.
Double Forte—written "ff"—very loud.
Piano—written "p"—soft.
Pianissimo—written "pp"—very soft.

𝄐 **(fermata)**—means to hold the note longer than its normal value. The director indicates this pause in music by holding the baton practically motionless for the pause, then proceeding to the next count in the time pattern. "There is no definite time value or number of counts . . . for any

fermata. This is left to the judgment and musical taste of the director."[2]

In conclusion, let us consider some comments on two hymns. "Come, O Thou King of Kings," number 20 in the hymn-book, was included in the first hymn-book published by the Church in 1835. It is both spiritual and spirited in quality. It is obviously spiritual in being addressed to the heavenly throne and is therefore a prayer. But let that not deter us from singing with strong voices, for it is also intense and earnest and accented like a grand hosannah. The expression in this hymn calls for singing fervently and loudly throughout.

To inspire such warmhearted and gladsome singing, let the chorister lead out with large baton movements. Remember that small baton patterns indicate soft singing and larger ones encourage loud singing.

"How Great the Wisdom and the Love," number 68, was written by Eliza R. Snow. This hymn is calm and comfortable. No doubt the most important stanza is the sixth one, beginning with "In memory of the broken flesh." We recommend that, if possible, the stanzas to be used be posted along with the number of the hymn, or that the conducting officer say something like this: "Let us sing hymn number 68, 'How Great the Wisdom and the Love,' stanza one, two and six." Then the chorister will not need to make special announcement between verses.

The psalmist said "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being." (Psalms 104:33.) Today we could add, "He prays twice who sings well in the congregation."

[1] Johnson, Clair W., *Worship in Song*; Deseret Book Company, Salt Lake City, Utah, 1962; page 25.
[2] Johnson, Clair W., *Worship in Song*, pages 32-34.

COME TO BRITAIN'S
SUNSHINE COAST
Enjoy yourselves in a homely, friendly atmosphere. Excellent family cooking. Children welcomed, baby-sitting by request. Lounge, TV, hot and cold water, shaver sockets in all rooms. 4 min. stroll from sea. **Booth and Lee, "Lowther House", 31 Lonsdale Road, BLACKPOOL, LANCS.** (Near the Collseum Bus Station.)

THE WONDERFUL WORLD OF MIA

BY LOWELL L. BENNION, OF THE CHURCH CORRELATION COMMITTEE

Free yourself from your fe

A FEELING of inadequacy in relation to a calling in the Church may be good or bad. If it is associated with humility and therefore motivates one to learn and to act diligently, it is a blessing; if it is associated with fear, it may be immobilising if not paralysing and contribute to mediocrity or a sense of failure.

It is the purpose of this article to analyse the causes of our fears and lack of confidence and, then, to suggest ways of overcoming fear and of increasing self-confidence that we might become more effective servants in the Lord's vineyard.

Make a list of all the things you fear in life. Then divide this list into two columns. For example:

Those things which have an objective existence outside of me—which I have reason to fear. For example:

(a) Mad dogs
(b) Mice
(c) Drunken drivers
(d) Ice on your steps

Those things which are subjective, which have reality only in my mind. For example:

(a) Fear of speaking in church
(b) Fear of failure
(c) Fear of ridicule

There are two kinds of fear, as illustrated above: (1) Fear of those things which exist apart from us, which we ought to fear, like a lion which has escaped from the zoo, (2) Fear of those things which are subjective, existing chiefly in our minds. In the first instance, fear is quite healthy. It moves us to do something to escape the dangerous situation. In the second instance, fear is enervating, frustrating, and inhibitive—weakening our effectiveness. It is this second type which we wish to diminish and overcome in good measure as church workers.

What is the cause of this subjective kind of fear? Why are we afraid as we stand before a friendly audience? Is it because of our great humility? Are we afraid that someone will throw stones at us? Or are we afraid others will think less of us? And, if so, why should this concern us?

In the last analysis, what we really fear is losing face with ourselves. Each of us must live with his own ego, his own self-image. Without self-image. Without self-respect life is quite unbearable. Hence, we fear anything which threatens our own acceptable image. In reality, we are not afraid of the audience. It consists of people who are usually either friendly or indifferent to our welfare. (At worst, the law will restrain these people from acts of violence). The audience concerns us only because we fear that if it does not approve or acclaim us, *we think less of ourselves.*

Fear, without a real objective basis for it, is nothing then but self-fear. When this point of view was explained to a young mother who was experiencing considerable anxiety in leading her MIA group, she said, "You know, I had never looked at it in this way before. How foolish to be afraid of oneself!"

Almost overnight she changed. Thereafter, when she talked and taught in the Church, she was poised and composed. She was determined not to be afraid of herself.

An activity, a meeting, or a lesson well-planned builds confidence in the leader or teacher. He knows where he is going, why should he be afraid? People are normally fearful of the dark, of the unknown. Preparation dispels darkness and sheds light on any situation.

There are two kinds of preparation which build confidence. One is imme-

ars and failure

diate getting ready for the task at hand. This is usually specific, detailed, and close to the event. The other type of preparation is more general. Every church worker (and member too) should be a constant student of the gospel, of scripture, and of good books.

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. (D. & C. 88: 118.)

We learn not only from books, but also from observing nature and human nature and from meeting the vicissitudes of life with hope, courage, faith, and trust. Our total feeling, thinking, and living are reflected in our church leadership. A confident leader is a person who lives with purpose and self-reliance.

Another specific aid to reducing fear is to approach one's task with conviction of its importance and value and with a strong sense of commitment. One must believe in the subject he teaches, in the significance of his message, the worth of his programme, the preciousness of each person he serves.

In one of the last conversations Jesus had with Peter, he said:

Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; But I prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22: 31-32).

Leaders need conviction. They also need to be deeply committed to their callings, to see purpose and meaning in what they do. Under the fire of conviction, fears melt away. This is illustrated in the life of Peter who, before the resurrection of Jesus and the reception of the Holy Ghost, denied his Master three times. Afterwards neither multitudes nor prison walls could hold him.

Therefore, every leader should consider well his calling, see its purpose and value in the gospel plan, sense its significance in the lives of people, and commit himself to it. When this is done in faith and in trust, fear will diminish and the power of God will come into his life and strengthen him in his calling. Beautiful is the promise contained in modern revelation:

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God. (D & C 88: 67-68.)

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having don all that ye may be able to stand. (D & C 27:15.)

Learn of me, and listen to my words; walk in the meekness of my spirit, and you shall have peace in me (D & C 19:23.)

We can supply all your printing requirements

Whether your needs are large, such as monthly magazines similar to "Millennial Star", or small as with letterheadings and general stationery, or perhaps you require a really first-class colour brochure — whatever they are, we offer you the very best service together with reasonable cost and quality production.

FJL Printers

F J LAMB PRINTERS LTD 130-132 NEW KINGS ROAD FULHAM SW6

BY SISTER EILEEN R. DUNYON OF THE PRIMARY ASSOCIATION GENERAL BOARD

Primary should be a partnership

THE Primary president looked curiously at the strange woman who sat at the back of the chapel. She sat quietly watching. She made no attempt to sing with the children ; she offered no comment on the meeting. Primary progressed as usual until time to dismiss for classes, then the Primary president walked back to the woman to introduce herself.

Here was a woman, a non-member who had come to Primary to see what her children were being taught. If the children were going to attend the " Mormon " Church and to be instructed, this woman felt she should be concerned with the teachings. The Primary president explained to her the purpose of Primary and the courses of study. The woman maintained her interest and just one year later she and her family were baptised because of the Primary lessons.

Another mother hurried into a department store and surprise showed on her face as her little boy smiled and spoke to a strange woman who was also shopping. " Who is that woman ? " the mother asked. " What's her name ? "

" Oh," replied her son, " I don't know her name, but she's the lady who teaches me how to pray." As the little boy spoke his mother felt a twinge of conscience. Perhaps she too, should be teaching her boy about prayer as well as listening to him pray. She knew that he learned to pray in Primary, but exactly what was taught in each lesson she did not know.

A Primary president surveyed with interest the children who sat in front of her. Here were the future branch presidents, the future Relief Society presidents, the future apostles, the future teachers, the future leaders of the Church. How strong would the Church be in 1984? Then she thought of the words of Bishop Robert L. Simpson when he said, " We don't have to wait until 1984 to see how strong the Church is going to be twenty years from now. The strength or weakness of this latter-day work in other generations to follow is going to be just as strong as the Primary classes that are being held today ; just as strong as the teaching being given these children in every Latter-day Saint home. With each effective lesson, we provide another guarantee for tomorrow's world. . . . Most of the honour for the strength of the Church goes to our teachers and to our parents for the examples of righteousness planted in our hearts as their children."

A few years ago Primary leaders recognised the great truth that they could not work alone to teach the children the gospel. If the Church were to grow strong it would take parents and Primary working together to achieve this goal.

For this reason the Primary-Home Partnership was formed. One hour a week in Primary was not enough to change the behaviour of children and to teach them to live the gospel, but it was long enough to plant the seed, to start the germ of an idea, to suggest to the mind a basic principle of eternal truth. Then if the parents were aware of his idea or gospel principle they could enlarge upon it, impress it upon the mind of the child and further develop the idea throughout the week so that the child would grow and progress in gospel living.

It is the duty of every Primary worker to see that the teachings of the Primary classes are carried into the homes of the boys and girls. There are several ways in which this goal is accomplished. In well-established branches the parents purchase a *Guide for Parents* for each child. This small booklet tells the parents what has been taught in the Primary class each week and makes suggestions for the parents to follow in further teaching the child.

But some parents do not have this booklet. Also there are non-member children who attend, and there are 20,000 of them enrolled in Primaries throughout the Church. In these cases Primary workers are using many interesting and varied ways of getting the gospel teachings into the home. They may print a statement about the lesson on a piece of paper and send it home with the child each week. They may visit the parents and talk with them about their child. One Primary president made enough clocks out of coloured paper so that each child could wear one home pinned to his coat. When the parent inquired why the child was wearing the clock, the child replied, " Because it is time for you to ask me what I learned in Primary today."

Oh, that every parent would take fifteen minutes a week to supplement the Primary lesson with a practical home application. One Merihand class had studied a lesson on how each girl could be a missionary. Every girl learned that she should (1) tell others about the Church, (2) bring a friend to meeting with her, and (3) live the gospel so that others would see her example and have a desire to emulate her behaviour. Then each girl went home with the assignment to perform these three duties during the week. As they left the chapel the Merihand teacher handed each girl a sealed envelope. On it was written the words, " To be opened tonight and read by you and your parents."

When the envelope was opened the message inside said, " This week your daughter has been assigned three duties. Talk with her about them and plan together how she can carry them out." The parents who had *Guides for Parents* read the full instructions from them and helped their daughters to fill their assignments. The other parents talked over the assignment with their daughters and some partici-

BY EMMA MARR PETERSEN

Jacob and Rachel

pated, others did not. But as a result of this assignment with parents and Primary working together one family was brought into the Church.

During the months of April and May, Primary children all over the Church will be discussing the following subjects with their parents:

1. What is meant by the word "resurrection"?
2. What ordinance must be performed before we can enter the kingdom of God?
3. Whom should we forgive?
4. Name four ways we can show benevolence (See Matthew 5: 44).
5. Why do we celebrate Easter?
6. Tell the story that Jesus told of a shepherd who was kind to his sheep. What does this mean to you?
7. Name three ways you can be honest with yourself and with others.
8. What is a prophet? Who were two prophets who gave their lives for what they believed?
9. How should we act in the house of the Lord?
10. Tell about one of the miracles Jesus performed.

Think of the strength of the gospel principles and the lives they affect as parents and Primary join together in these teachings! Think of the houses that will be turned into homes as the light of the gospel is brought into them!

Elder Gordon B. Hinckley in a recent conference address said, "This simple practice, a return to family worship, spreading across the land and over the earth, would in a generation largely lift the blight that is destroying us, and it would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of the people."

These things could be brought about by the proper functioning of the Primary-Home Partnership.

AT the time of Jacob's trouble with Esau, neither of the boys were married. Rebekah feared that Jacob might marry one of the daughters of Heth, their neighbour, who did not believe in the true God. She talked the matter over with her husband, and said, "What good will my life be to me if Jacob marry a wife of the daughters of Heth?"

Isaac then called Jacob to him and told him he must not marry an unbeliever. Instead, he should do as Isaac himself had done, and marry one of his own people who believed in God, as he did. Isaac and Rebekah decided that Jacob should go to Laban's home, where he might find a suitable girl for a wife.

The journey was long, and when night came, having not yet reached home, he lay down upon the ground and went to sleep. The Lord spoke to him in a dream, and told him that he would be blessed as was Abraham, his grandfather, that he would have the promised land of Palestine to dwell in, that his children would be many, and that through him and his children all the families of the earth would be blessed.

Jacob rose up early next morning and made a stone monument to mark the place. He also made a covenant that if the Lord would bless him with food, clothing and shelter, he would worship God and pay tithing on all he owned. He was following in the footsteps of his grandfather, Abraham, who also paid tithing on all of his property.

The young man continued on his journey. Soon he came to some shepherds with three herds of sheep being watered at a well. Jacob asked the men who they were. "Of Haran are we," they replied. "Know ye Laban, the son of Nahor?" he asked. They answered, "We know him." "Is he well?" Jacob continued, and they said, "He is well, and here comes Rachel, his daughter, with the sheep."

As Jacob turned to look, there came a herd of sheep, being driven by a lovely young woman. She was bringing them to the well to drink. A large stone covered the well. When Rachel brought up the sheep, Jacob, being a gallant and courteous young man, rolled the stone away and watered the flock for her. As he looked upon her beauty, he fell in love with her. He stopped and kissed her, and told her of his feelings. Then he told her who he was—her own cousin, the son of Rebekah, Laban's sister.

Excited, she ran and told her father of meeting Jacob at the well. Laban himself came out, welcomed the young man, and brought him into the house. After resting from his journey, Jacob asked Laban if he would allow him to work on his farm. He was willing to work without any wages, but Laban said, "Because you are my sister's son, shouldst thou therefore serve me for nothing? Tell me, what shall thy wages be?"

Jacob told him of his love for his daughter, Rachel. He desired to marry her, and so he said, "I will serve thee seven years for Rachel, thy younger daughter." Laban agreed.

When the seven years were up, the wedding was prepared, but instead of Rachel, Laban brought her older sister, Leah, to Jacob, for a wife.

Surprised, Jacob said to Laban, "What is this thou hast done? Did I not serve thee for Rachel?" Laban explained by saying, "It must not be so done in our country to give the younger before the first-born."

So Jacob married Leah, but he still desired Rachel. Laban told him that in a week he could marry Rachel also, but that in order to do so he must promise to serve another seven years. This Jacob did.

Melba Burton - creator of the Reading Choir

BY EMMA MARR PETERSEN

Brother and Sister Burton

WHEN the wife of Elder Fielding G. Burton, then Melba Lindsay, was a young girl and for years afterwards, she was one of the most popular and sought-after solo violinists in Salt Lake City and environs. Some of the time she and her sister played duets on their violins, usually accompanied by a younger sister, Bessie.

They were much sought after for their unusual talents and also for their graciousness in providing comforting music in times of bereavement. They were quite as ready to play to a small audience as to a large one, and always they gave a polished performance, putting their whole souls into it. They did much of their own arranging, and their music, whether classical or reverent, was appropriate to the occasion, carefully chosen, and beautifully performed.

On July 10, 1963, Elder Fielding G. Burton and his wife, Melba, of whom he is so rightfully proud, arrived in England to fill a mission, and were assigned by President A. Ray Curtis to labour in the Reading District under President Leland Gregson. Naturally, Sister Burton was asked to organise a District choir, and to teach music to as many of the members as time would permit.

This choir was formed for the purpose of furnishing music for the new Reading Chapel, then nearing completion. The Branch choir was organised immediately, and on July 21 a small group of twenty members sang together their first number: "Before Thee Lord I bow my head". Soon the membership of the choir increased to its present number, thirty-four, and has sung at every Sacrament Service since then.

To this small nucleus was added seventeen members from other branches in the District, making a total of fifty-one enthusiastic singers who sang at the Thanksgiving Service.

Sister Burton has this to say: "I wish I could tell all the wonderful experiences I have had in 'building' a choir in England. Only a few people could read music or sing parts, so much work had to be done. Lessons were given in conducting, theory, vocal work, and piano playing to as many persons as I could possibly schedule. Their eagerness, co-operation, enthusiasm, and love of the Gospel will long be remembered. The personal sacrifices made by these dear people can in part be explained by saying that many practises were held with individuals or small groups, between appointments, whenever or wherever a place could be found were a piano was available. For the two months preceding the Thanksgiving Service the members of the Reading Choir met twice a week and practised for two hours at each rehearsal.

"I wish I could paint a picture of these sisters (Singing Mothers), sixteen of them, most of whom came every Monday afternoon to practise for two hours. There in Sister Silcott's living-room all the mothers would be singing, quite oblivious to their children playing around them, tugging at their skirts, crying. (Sometimes they were more in number than their mothers.) The look on their faces as they sang praises to our Heavenly Father was reward enough for me.

"Considering the distances the choir members had to travel, that every choir member held a position in the Branch or District, and the amount of training necessary in order to sing, truly I must say the Lord was with everyone who participated. I never worked with a group where such love and unity existed. The 'building' of the Reading District Choir for the Thanksgiving Service of the Reading Chapel was the most glorious experience that I have ever had in all my many years of service in the Church of Jesus Christ of Latter-day Saints.

"I am grateful that my husband and I enjoyed this experience together. I can never express sufficient appreciation for his support. I know that because the Lord was with us to guide and direct every move that we made we were able to successfully fill our assignment."

In writing personally to the choir members, Sister Burton writes: "Your performance at the Thanksgiving Service was smooth, finished, magnificent! It has established for the Reading Branch, and for the Reading District, a standard of excellence. You practised diligently, long, and with a prayer in your hearts. The spirit of Thanksgiving welled up strongly within each of you, for you are those who gave so much physical labour, and so much in personal sacrifice to bring to completion the magnificent structure, the Reading Chapel. In the words of President Curtis, 'The songs have never been more beautifully sung'."

News from Stakes and Missions

BRITISH MISSION

THE British Mission enjoyed an experience of great historical value recently when the elders in the mission were divided into four quorums. Each quorum is well above minimum strength and growing.

This event emphasises the great importance of solid building and sound missionary work. Almost every one of the 250 men involved represents a family, and most of these families are active participants in the programme of the Church.

CENTRAL BRITISH

A TWO-DAY missionary seminar was held recently for all missionaries in the Central British Mission. A seven-fold programme was presented including such timely topics as complete conversion, local missionary programme, use of visual aids, better teaching techniques, auxiliary problems, home teaching and mission standards.

A section for sisters was conducted by Sister Dunyon, wife of the Mission President, and was based upon a skit written by Sister Rebecca Bernards, which portrayed the change that comes into the life of a lady missionary as she truly becomes converted to missionary work.

The highlight of the seminar was the half day of instruction conducted by President Marion D. Hanks, of the First Council of Seventy. Each missionary felt the power of the Spirit of God as he re-dedicated his life to missionary service.

Elders Jeffrey Atkin, Richard Kinnersley, Anthony Temple, Gerry Wilson, Michael Murphy, Orren Labrum and Kent Hood assisted second counsellor Stephen W. Clayton in planning and presenting the seminar.

* * *

MANY years ago a branch of the Church functioned in Swansea, South Wales, but due to the war it was discontinued. In 1955 missionaries again visited Swansea and baptised some members, making it possible to

Top picture : **Members of the Wigan Branch digging the foundations for their new Chapel. Before the end of the day a 4-foot trench had been dug for almost the whole of the Chapel's outer wall.**

Lower picture : **President Grant S. Thorn** (centre), **breaking ground on the site of the Scarborough Chapel, with Albert Wardle, the Branch President** (left), **and Maurice Pearson, the area building supervisor.**

The Cultural Hall of the Holywood Chapel in Belfast decorated Japanese style for the Irish Mission's MIA Gold and Green Ball, at which the " Bamboo Restaurant " was one of the features.

Below : **President Mark E. Petersen, the West European Mission President, pictured with all the missionaries labouring in Ireland.**

Below centre : **Members from the Beverley and Hull Branches photographed at their dance recently.**

Below right : **Sister Gladys Oates,** (second from left) **wife of the Sunderland Stake President, at the opening of the West Hartlepool Bazaar. With her are** (left to right), **Sisters Gardner, White and Francis.**

re-organise the branch, and now, for the first time in the history of Swansea, local members have been sustained as the branch presidency. The retiring President, Fred A. Gardner, and his wife, Emma Harris Gardner, of Salt Lake City, were released and Haydn Morgan, the former first counsellor, was sustained as president with Kenneth Bray as first counsellor and John Daniels, second counsellor.

From the original small membership in one branch there has now developed four dependent branches, at Llanelly, Neath, Port Talbot and Pembroke Dock, with a membership of 335. More than half this number has come into the Church in the past eighteen months. The Auxiliaries are fully organised with local members as officers. There is a Relief Society in each of the five branches, and well organised MIA's and Primaries.

* * *

ELDER Jeffrey Ralph Atkin, son of Rudger and Leona Atkin of St. George, Utah, was recently appointed as second counsellor to President J. F. Dunyon, of the Central British Mission. Elder Atkin has been an outstanding missionary and is particularly noted for his ability to work with other elders and to guide them in the solutions of their individual problems.

* * *

CHANNEL 13 of the B.B.C. television recently featured the Mormon Church in a 55-minute documentary programme, which dealt with such subjects as the first vision of the

Prophet Joseph Smith, the pioneers and the trek across the plains, the building of the first Temple at Kirtland and the steady growth of the Church to the present day.

It showed the canneries on Welfare Square in Salt Lake City; it took the viewers into the Church archives, which have been hewn out of the solid rock of the mountains and sealed with great doors each weighing 20 tons. The programme also dealt with many points of doctrine.

The documentary was a result of the great public interest aroused by the building of the Merthyr Tydfil Chapel in only 32 weeks. The opening of this chapel was filmed by both the B.B.C. and ITV, and Mr. John Ormond Thomas, the B.B.C. producer, realised the importance of this story and the history of the Church of Jesus Christ. He travelled to Utah and to Salt Lake City to make the film.

It is expected to be shown on a coast-to-coast broadcast.

IRISH MISSION

THE Belfast Cultural Hall was packed to capacity recently for a night of gay enjoyment with traditional hats, trumpets, squeakers and streamers, etc. The floorshow "Mission Madness" was performed by members of the Mission Board and had the audience of 300 shrieking with laughter as their leaders presented turns entirely opposed to their recognised talents. To mention just few, the Mission Mother, Sister Covey, killed off numerous elders in a spirited rendering of "I didn't know the gun was loaded," with local lyrics written by herself; the Sunday School Superintendent performed a ballet sequence with a member of the District Presidency; and members of the three ladies' auxiliaries (suitably garbed for the minuet) broke out in a lively jive; Old Father Time looked suspiciously like President Devenney, and President Larsen lurked modestly behind a nursemaid's uniform, pushing!—surely that baby in the pram looked very much like President Covey, the Mission President.

* * *

THE highlight of the MIA year, the Gold and Green Ball, was held by the Irish Mission in the Holywood Cultural Hall. The Cavehill Branch, under the direction of Sister Thornton and Brother MacDonald, made thousands of tiny pink blossoms to bedeck five apple trees chopped down from their building site. A "blue" moon shone on Fujiyama mountain, and pink lights were reflected in the "water" of the pool. At the lantern-decorated "Bamboo Restaurant," kimono-clad waitresses (from Bangor Branch) served Japanese punch and rice cakes to the eager customers and later sang "A Hundred Thousand Miracles" from the "Flower Drum Song" as their contribution to the floorshow.

Brother Douglas San compered the evening, and the Belfast Swing College band provided the music.

* * *

FRIDAY, February 7, 1964, was an historic day in the Irish Mission. For the first time ever a large crowd of approximately 720 Saints, missionaries and friends gathered in a Mormon chapel to hear a Mormon apostle.

The beautiful atmosphere of the recently-opened Holywood Road Chapel in Belfast added greatly to the spirit of the meeting and the powerful message and testimony of President Mark E. Petersen.

President and Sister Petersen's brief, one-day visit to the Emerald Isle included a mission-wide Conference in the afternoon with the 154 missionaries labouring in Northern Ireland, the Republic of Eire and the Isle of Man.

LEICESTER STAKE

THE first dance of the year organised by the MIA of the Derby Ward, Leicester Stake, was a bow tie and evening dress occasion. The Cultural Hall was beautifully decorated and around the dancing area were placed small tables, each decorated with a small spray of flowers and the evening's refreshment menu.

Dancing was to the music of Victor Silvester and his Ballroom Orchestra and Joe Loss and his band. The master of ceremonies was Brother Richard Cooper.

Above: **President Mark E. Petersen (right), of the Council of the Twelve, speaking at the ground-breaking service on the site of the new Edinburgh Chapel.** Left to right: **Albert Byrnes, building supervisor; President Phil D. Jensen, North Scottish Mission; James Morse, district building supervisor.**
Above centre: **Davey Wilson, of Glasgow Rangers, signing autographs for the young members of the Scottish Mission.** Above right: **Davey Wilson pictured with the East Kilbride XI, winners of the Scottish Mission Junior League.**

Refreshments were served by MIA girls, dressed in black and white aprons.

* * *

REGULAR hikes have become a feature of the Derby Ward MIA programme, and many pleasant days have been spent in Upper Dovedale, Manifold Valley and Lathkill Dale.

* * *

A COMBINED Primary and Sunday School dance was held recently in the Eastwood Ward, Leicester Stake, under the direction of Elder Arthur Aldred and Sister Eva Wild. Games for the children were followed by an enjoyable dance. Helen Martin, Brian Slater and Judith Plumb each won prizes in a twist competition.

NORTH-EAST BRITISH

HAPPINESS and joy radiated from the faces of the Saints of the Scarborough branch at the ground-breaking ceremony for their new chapel. The first shovelful of earth was turned by President Wardle, branch president. Main guests at the service were President Grant S. Thorn, of the North-East British Mission, and Brother Pearson, the district building supervisor. The members have welcomed to their branch Brother and Sister Orval Lloyd, their building supervisor and his wife.

"EVERY Member a Missionary"—the literal fulfilment of this statement by the Prophet David O. McKay came true when Brother and Sister Muspratt, of the Dewsbury Ward, were able through the aid of the printed local missionary lesson plans and sign language to teach and see Brother Muspratt's mother and brother, who are deaf, join the church. At the same time Sue Hollins and Jackie Clarke, of York Branch, taught Antoinette Glenise Elizebeth Ropero and through the assistance of the full-time missionaries saw her join the Church.

Through the guidance of the full-time missionaries, the local members can now teach their friends in an organised manner. Each team of missionaries works with five or six "local missionaries." By meeting with them individually, and as a group, the full-time missionaries can help explain and answer any questions which might be a problem to them. The enthusiasm and excitement among these new missionaries is spreading to all the members of the Church. At the present time, there are approximately 180 local missionaries, among whom are branch presidents, bishops, stake and district presidents.

NORTH SCOTTISH

IMPRESSIVE Thanksgiving services, led by President Mark E. Petersen, were held in the first chapel to be completed in the North Scottish Mission at Kirkcaldy. Construction of the building was directed by Elder Frederick Curtis. The ground was purchased and the building commenced in 1962 under the direction of President Bernard P. Brockbank, the former Scottish Mission President.

More than 900 townspeople were shown through the building on the Friday preceding the conference by groups of proselyting missionaries and branch members. William Napier Anderson, the Branch President, who conducted the morning session, and his counsellors, Harry Brown and John Smith, have directed the efforts of local people in building the chapel.

The afternoon session constituted

the Dundee District Conference and was conducted by District President Thomas A. Crook.

* * *

MISSIONARIES and local members in Scotland's capital city of Edinburgh witnessed the groundbreaking of this city's first LDS chapel.

President Alexander Clark, of the Edinburgh Branch, and President David Burns, of the Drumbrae Branch, followed Elder Mark E. Petersen in turning the sod. Elder Albert Byrnes, who is to be the building supervisor, and officers of the North Scottish Mission and the Church Building Committee also participated in the services.

SCOTTISH

DAVEY WILSON, star of the Glasgow Rangers Football Club and International Player for Scotland, attended the Scottish Mission Football Awards Night.

Before presenting the individual medals to the two winning teams, which were East Kilbride in the Junior League, and Bellshill in the Senior League, he spoke to the boys encouraging them to keep Church and Football together. He stated that boys everywhere should always follow the advice of the Elders, or Ministers of their Church.

A crowd of more than one hundred, which included thirty boys and their parents, relatives and friends, attended. Many of these boys and guests were not members of the Church, but the evening helped to create a wonderful feeling towards the Latter-day Saints.

Also on the programme was President John Cunningham, President of the Bellahouston Branch, in Glasgow, who represented the local Church members. He has been a professional football player himself.

Following the programme, Mr. Wilson was presented with a copy of the book *Mormon Story* and was very interested and impressed with the activities of the Church and their interest in activities for the youth.

SOUTH-WEST BRITISH

THE Reading District held a very special conference recently. It was special for three reasons: one being the fact that it was the first District Conference that had been held in their newly finished chapel; second, the splitting of the District into the Reading and Slough Districts was announced; third, and most significant, was the opportunity that the Saints in that area had to hear an Apostle speak. President Mark E. Petersen was the main speaker at both the morning and the afternoon session.

In attendance was President and Sister A. Ray Curtis, Mission President and his wife, and a special guest in the person of Mr. Barrett, the Deputy Mayor of Reading, who welcomed the Church officially to the city of Reading. It was an outstanding Conference, particularly because of the great influence upon the people of an Apostle of Jesus Christ.

* * *

BIRTHDAY time is a time of looking back at the period since birth, and taking stock of what has transpired. The South-West British Mission had its second birthday this month, and it was a time when the members of that Mission could take a look around them and see what a satisfying period it has been.

It has been a great period of growth. For instance, in 1962 when the Mission started, there were 3,200 members. Today, the number is closely pushing 6.000. To take care of those 3,200 people there were 21 branches. The number of branches has now swelled to 45. All but a few of these branches are under local leadership, also. Correspondingly, the number of Melchizedek Priesthood holders has grown from 118 to 244.

To house the mushrooming congregations the building programme is making itself felt also here in the South-West. Two years ago there were

Kirkcaldy Chapel, which was opened recently. President Mark E. Petersen spoke at the Thanksgiving Service.

no new chapels, and today a beautiful future stake-centre stands newly-finished in Reading, and four more chapels will be finished within the next six months. One more in Bristol has just been started. The towns which have chapels nearing completion are Bristol, Poole, Cheltenham and Southampton.

The number of member districts has doubled, from four to eight. The number of primaries, and Relief Societies has come close to doubling.

A good example of the growth that has been felt is in the districts. The South-West British Mission is particularly proud of the leadership that they have over their districts. In the Bristol District we have Brother Brian West as District President. President West is from Bristol. The Cornwall District is headed by a married couple from Salt Lake, the Heber J. Dones. Brother John Harris of Cheltenham is President of the Gloucester District. Brother Albert Gadsby from Newton Abbott, Devon, is the President of the Plymouth District. Reading District is headed by Brother Peter Crockford, of Pangbourne, Oxon. The newly-formed Slough District is headed by Brother D. W. Singleton, of Egham, Surrey. Brother Henry Summersell is President of the South Coastal District. President Summersell is from Bournemouth. Another missionary couple heads the Portsmouth District. They are President and Sister Gregson from Los Angeles, California.

Capably filling the position of Assistant to the President is President Ronald Green, of Cheltenham, Gloucestershire.

SUNDERLAND STAKE

THE celebration of Burns Night was instituted in the West Hartlepool Ward when the members had their first taste of the traditional Scottish fare—including the haggis.

The guests of honour were President and Sister Oates, President of the Sunderland Stake. A colourful touch was provided by President J. Laurie, who as chairman was dressed in full Highland costume. The evening's entertainment included a display of Highland dancing by Sister Grace Johnson.

* * *

MORE recently a bazaar, opened by Sister Gladys Oates, was held at West Hartlepool and more than £30 was raised. There were stalls of every description—including embroidery, toys, food, stationery, knitted and glassware. The bazaar was organised by the Ward Relief Society Presidency—Sister Mabel White, Sister Gardner and Sister Francis.

Elder G. John

Continued from page 127

Smith obtained such zoological details from the writings of these conquistadores. Actually, this was impossible. Throughout the nineteenth century they existed in manuscript form only, in 16th century Spanish, and in the remote archives of Madrid and the Vatican. Copies may have found their scholars, but one thing is certain, they were not available to Joseph Smith nor to the public generally.

In the above writings, we find that there is no mention of elephants. Coming on to the twentieth century, however, the evidence of their existence in pre-Columbian times is forthcoming. Not far from Los Angeles are the famous La Brea asphalt pits. In the early part of this century one of the most remarkable finds ever made was discovered in these deposits. They consisted of a veritable graveyard of animals, containing the skeletal remains of some 200 animals, many of which are now extinct. The excavations revealed the one-time presence of these animals—the horse (" And they said unto him: Behold, he is feeding thy horses") elephants "(And they also had horses and asses, and there were elephants and cureloms and cumoms: all of which were useful unto man, and more especially the elephants . . .") camels, wolves, lions, sabre-toothed tigers and many others.

Again the critics were wrong and the *Book of Mormon* right.

In the *Book of Mormon* truly we have a remarkable work. It is so not only because it re-affirms the gospel principles that were lost sight of in the dark night of the apostasy, but because it gives a picture, accurate in every detail, of the life and history of several nations that grew and prospered and waned hundreds and thousands of years before the arrival of Columbus. If we increase our intellectual testimony of the *Book of Mormon* by study—as we are enjoined to in the work itself—we will surely render ourselves for more able to defend our beliefs and foster the same kind of study and appreciation in other people, particularly in those who may not be members of our Church.

A CLOSING THOUGHT

BY ELDER MARION D. HANKS
WHO HAS RETURNED TO
SALT LAKE CITY AT THE
END OF HIS MISSION

'For the people had a mind to work'

YEARS ago someone told me the story of a very enthusiastic preacher who left his audience limp after his vigorous performances. Moved by the warm expressions of admiration from a person who had attended one of the preacher's services, someone asked him what the speaker had talked about.

"I don't know," said the enthusiast. "To tell the truth, I don't understand much of what he says, but he sho' do expostulate profusely!"

If we are going to succeed in our missionary adventure and in life's challenges, we must do more than "expostulate profusely"—we must know what we are talking about.

Nehemiah was a slave in Babylonia when he decided that he must do something personally to bring about the purposes of the Lord for His people. Through *fasting* and *prayer* and *the courage to ask,* he was permitted his freedom by the king and allowed to go back to Jerusalem. Nehemiah *set a time* for his project and promised the king that he would return.

The people of the Kingdom of Judah had been carried away captive into Babylon by Nebuchadnezzar, king of Babylon, in 589 B.C., and remained in captivity until the reign of the kingdom of Persia, when Cyrus, king of Persia, freed some of them to return to Jerusalem, in 536 B.C. Zerubbabel led the first group back, and they restored the foundations of the Temple. Seventy-eight years later Ezra led an expedition to Jerusalem and restored the law and the ritual, but most the people and most of their leaders remained by preference in Babylonia and Assyria, where they were well-treated and prospering. Only a feeble remnant "*had a heart for God.*" Nehemiah was one of those. He gained his freedom and returned to Jerusalem fourteen years after the expedition of Ezra.

The vision and labours and success of Nehemiah should be the theme of every "missionary." Like Nehemiah, we have a job to do, and like Nehemiah, we can do it, if we have the vision and the courage and the energy and the wisdom, and especially the faith.

Nehemiah's task was to reanimate an entire nation. Judah was in "*great affliction and reproach;*" they had lost their strength and spirit and their national morale. The symbol of their defeat was the destroyed wall which the Babylonians had broken down, burning the gates thereof.

Nehemiah decided on a programme. He would rebuild the wall, and thus restore the spirit and faith of his people. His was an ambitious project, demanding great vision and courage. He succeeded gloriously, building the wall and in the process building the people of Jerusalem. *How did he do it? What was his programme?*

1, He had a great objective; his cause was supremely important. The immediate task was to rebuild the wall around Jerusalem, but the real purpose was to build faith in these individual choice children of God.

2, He fasted and prayed, asking specifically at every step for the blessings he needed to accomplish his purpose.

3, He set a time limit on the accomplishment of his task.

4, He planned carefully, going out in the night to "*view the wall*" with a few chosen friends.

5, When challenged, the people accepted and "*strengthened their hands for this good work.*" They made preparations.

6, When the cynics and scorners ridiculed, he bore his testimony *of God's goodness* and said, "We His servants will arise and build . . ."

7, The people went to work, each at an assigned task of which he was capable. Individuals and families enthusiastically entered in the project.

8, When enemies mocked, Nehemiah answered by prayer. When the enemies prepared to interfere, Nehemiah and his brethren ". . . *made our prayer unto our God, and set a watch against them* . . ." Under the opposition of discouraged brethren, who feared the advancing enemy, they "*returned all of us to the wall, every one unto his work,*" some building, others guarding. Of those who builded on the wall, "*every one with one of his hands wrought in the work, and with the other hand held a weapon.*"

9. So they "*laboured in the work . . . from the rising of the morning till the stars appeared,*" refraining even from putting off their clothes "*saving that every one put them off for washing.*"

10, The result: "*SO BUILT WE THE WALL . . . FOR THE PEOPLE HAD A MIND TO WORK!*"

Will you do your part? Will you fast and pray and "*labour from the rising of the morning till the stars appear?*" Will you "*strengthen your hands*" through study and obedience?

HOLIDAY IN AMERICA?
The fare's right down!

Places are great

Spaces are wide

New York World's Fair 1964

BOAC's 21-Day Economy Excursion

LONDON/NEW YORK

NOW ONLY

£107.3s RETURN!

Fun's all there!

From April 1st, BOAC Economy Excursion fares to North America are lower than ever! Less than 10 guineas down and you're away! With jet flights to 15 cities, BOAC saves you up to 17 guineas on your 21-day return fare (minimum stay 14 days). BOSTON is only £104.13s., MIAMI £159.7s.; and with TCA, MONTREAL is only £98.19s. And you can plan your trip to take in all the fun of the World's Fair. If you want to know just how easy it all is, how little it costs in North America, and details of the BOAC Fly NOW—pay LATER scheme, see your BOAC Travel Agent or nearest BOAC Office.

Subject to Government approval

ALL OVER THE WORLD **B·O·A·C** TAKES GOOD CARE OF YOU

BRITISH OVERSEAS AIRWAYS CORPORATION AND CUNARD WITH TCA, QANTAS & AIR-INDIA